The Bombay Guardian.

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WEEKLY REVIEW.

—Walker, Harrington, and Harvey, of H. M.'s 66th Regiment at Kurrachee, have been tried for murder before the Bombay High Court, and acquitted. These men on the 9th of March last were returning to Kurrachee from Muggur Peer, where they had been spending the day; they saw a flock of lambs grazing, stopped the carriage, took two of the lambs and drove off. The owner of the lambs gave information to the police, and three persons started in pursuit of the carriage. One of these, Meea Bassiah, unhappily for himself, overtook the carriage and stopped it, when Walker got down and stabbed him with a chisel or a knife; Harrington also got down and beat him with his fists. One of the wounds penetrated the liver. The man died. The learned judge, Sir Charles Sargent, in summing up, said there was nothing in the evidence to show that the natives who pursued the carriage committed an assault or were armed with sticks. The case is marvellously like that of the man who was tried some six months ago for having caused the death of a native whose sugarcane he had attempted to steal. There are some points of difference however. In the case just referred to, the deed was done out in the country; but Meea Bassiah was killed close to Kurrachee and crowds saw him as he was carried in a dying state to the guard. We can imagine the impression that will be made upon the people of Kurrachee when they hear that the three soldiers who stole the lambs and killed the poor man that had the boldness to try and stop them, and stabbed another and then drove furiously through the Sudder Bazaar, have been acquitted. We fear the unsophisticated Natives are not in a fair way of learning to reverence English law. There were three Native drivers in the carriage with the soldiers at the time the affray took place, and it is very strange that these men were not sent down to give evidence. After all, perhaps, the strangest thing is the arrangement that requires the transfer of such cases from a place like Kurrachee to Bombay. Witnesses are taken from their families and employments for it may be the better part of a month, and sent over the *kala panee* in the monsoon a voyage of 1,000 miles (to Bombay and back) at great expense; perhaps the most important witnesses manage to evade what is to them a serious punishment. In England judges go on circuit; it would be a very simple matter to arrange for the stated visit of a competent judge to the large towns of the Presidency; it is easier for Mahomet to go to the mountain than for the mountain to come to him.

—The three soldiers are yet to be tried for sheep-stealing.

—Robinson, the soldier of H. M.'s 49th, who killed a Native near Asseerghur, has also been tried this week, and has been brought in guilty by the Jury, but sentence has been reserved until the Judge has consulted the full Court on a technical point of law. The murder seems to have been committed for the sake of four rings, two of which were sold by Robinson for four annas.

—The Hindu Widow Re-marriage Case at the Fort Police Court has collapsed. The prosecution for defamation against those who excommunicated the parties concerned in the marriage, is withdrawn. The orthodox party will call this a victory. For our part we think the more good men they excommunicate the better. This excommunication should be treated as a bagatelle.

—It appears that the famine in Persia has also some connection with cotton culture. The soil in Yezd was suitable for opium and cotton, and these were grown, and neighbouring provinces were relied on for corn; but the other provinces of Persia having no more corn than they needed, Yezd remained without food. Frightful accounts of the distress there continue to be received. Many of the lower classes kidnap children and devour them, it is said, and even buried corpses are exhumed to be eaten. The calamity has been intensified by the heavy taxes imposed by the King. The Parsees are contributing handsomely for the relief of their fellow-religionists; but the latter constitute only a small fraction of the famishing population.

The other day we had the distinguished editor of the *Indian Mirror*, the organ of the advanced Brahmos in Calcutta, lifting up his voice in defence of idolatry; we have now the new editor of the *Friend of India*, coming forth as an apologist of Juggernaut. There is a Juggernaut at Serampore as well as at Pooree; the festival of the local deity took place a few days ago; the editor of the *Friend of India* witnessed the festival, and seems to have enjoyed it, on the whole. He enjoyed it because the people enjoyed it. He tried to be shocked at Juggernaut's car, but could not.

"It was pleasant to see those poor sad faces lit up ever so slightly, and,—bother it!—one wished that Juggernaut might endure, until something else took its place as a basis for a Mela that would weave itself, as this hath woven itself, into the lives and habits of the poor people of Bengal. Of course it is wrong! Yes, we dare say. We are bundles of habits, and passions and prejudices. The current of our lives was directed for us thousands of years before we were born. It would be a blessing if we could all go wrong in the same way; but as we cannot, let us be merciful to each other's weaknesses, and see if there is not a bright side to them, as we think there is a bright side, even to Juggernaut's Car."

Nothing is more striking in the history of the Jews than their readiness to slide into idolatry whenever they came much in contact with idolaters. Even at the foot of Sinai, and fresh from beholding the manifestations of Jehovah's power and goodness, we find them hankering after a visible symbol, and gladly surrendering their golden ornaments to be made into a calf. Only after many terrible judgments, continued through centuries, and when they had been made thoroughly to understand that idolatry meant subjection to foreign powers, did they fairly and fully renounce it. But the proclivity of mankind to idolatry has been just as signally manifested under the Christian dispensation. The way of faith, faith in the unseen and universal Spirit once incarnate in Christ, and now to be known and approached through the Christ of the Gospels, this is utterly opposed to the various ways in which man seeks to continue in sin while yet constrained to worship in some fashion, and the latter alternative still commends itself even to men of civilized and enlightened Europe. The deep degradation into which idolatry sinks the nations, has been so exhibited in history that idolatry has become a term of reproach; yet notwithstanding this we see how difficult it is for men to persevere in that attitude of uncompromising hostility to idolatry which the word of God so absolutely demands. Thus ever and anon some apology for idolatry creeps into the journals of India, even into the English journals, and at last even into the columns of the *Friend of India*. The *Indian Daily News* comes boldly out with the statement that he has never met with an idolater in India. He seems to think that an idolater is one who believes that the god he worships is so identified with the image worshipped as to have no existence apart from it. But idolatry is something entirely different from this. It is the worshipping of God under visible images.

The Mahomedans of India, instead of weaning the people around them from idolatry, have themselves become contaminated to some extent by the Hindoo practices. We see this in the celebration of the Mohurrum. The *Lucknow Witness* relates the following incident:

"A few evenings since while enjoying the cool freshness of the river side we saw a Mahomedan gentleman, with a numerous retinue, approach the bank, and after repeating a short prayer throw two neatly folded letters into the stream. When he had taken his departure we asked the meaning of the ceremony we had just witnessed, and were told that the Nawab had thrown a couple of prayers into the river, with the expectation that they would thus reach the Imám who would present them at the court of Heaven."

'It was pleasant,' says the *Friend of India*, 'to see those poor sad faces lit up ever so slightly.' He brings before us the picture of a most melancholy people, strangers to happiness except for the brief hour when they bask in the light of Juggernaut's countenance. If this is a correct picture, we would like to know what makes the Bengallees such an unhappy race; and the question arises, Has not idolatry something to do with it? Should we not expect that a

people whose only enjoyment is in dragging the car of a hideous idol, would be on the whole an unhappy people? Juggernaut has a great deal more to answer for than the lives of those who have been crushed beneath his car.

We have been somewhat entertained by an article in the *Sindian*, occasioned by the speech which Sir Bartle Frere made at the London Missionary Society's anniversary. We begin however by extracting a passage that is sensible enough and well written:

"Sir Bartle and his admirers and believers should be told, that we ought ever to distinguish between things and mere circumstances or words; as was observed by one who had studied our Holy Faith, and systematized it. Christianity is one thing, and churches are another. Christianity, we say, is one thing, and creeds are another. Christianity is one thing, and professing Christians are another. Christianity is one thing, and even the, apparently, best of its schemes, and seemingly, strongest of its external defences, are another. The time may come, and, no doubt, will come, when God, in his good providence, will see fit to strike all these crutches away; stamp age and decrepitude upon them all; strip our religion to its native power and simplicity; not until it is thus stripped will it be able, like a strong athlete, to do battle with the powers of darkness, and to gain the race; and not until it is reduced to its primeval elements, is it probable God will aid the Christian faith in the same extraordinary way in which he assisted it at first."

This good bit of writing gives one no idea of the bitterness and savageness with which Sir Bartle is attacked for having spoken favourably of Protestant Missions in India. The rage of the writer is almost amusing. Sir Bartle is charged with having uttered deliberate falsehoods, rank blasphemy, ridiculous cant, with having made a ridiculous exhibition of himself, &c. &c., through rather more than two columns. The editor assures us, for a fact, that the results of Missions in India are simply *nihil*; people in England give money in support of them because they have more than they know what to do with. "Beyond applying a fearful drain to the resources of England annually, Missions in this country are doing simply nothing. Let any one dare to gainsay this fact if he can." If the money given is only what the people do not know what to do with, we fail to see how it should be a fearful drain to poor England. But let that pass. We have no idea of entering the lists with one who is so well up in Billingsgate. We do not see the matter under such a roseate hue as Sir Bartle Frere does; but it will be allowed that few men have had a better opportunity than he of knowing the people of this country and the influences that are acting upon them. And it is difficult to understand what object a man in his position could have in misrepresenting the matter to the English public.

From the Report of the American Madura Mission, 1870, with which we have been favoured, we learn that the churches are 28 in number and the communicants 1,402, of whom 96 joined last year. The net increase was only 31, a good many having died or been excluded. The contributions were Rs. 1,457. A Theological School has been established where young men of piety, desirous of being useful as catechists or pastors, are trained. There are 20 students. 113 days were spent by all the missionaries in itinerating, less than usual. There were 3,160 new cases in the Mission Dispensary, and about 9,000 listened to the Scriptures read to the patients. In the Dindigul dispensary there were 5,948 new cases, and altogether 12,212 patients, from 415 different villages. Connected with the Mission are 8 native pastors and 122 catechists. This Mission was established in 1835 and there have been 31 American missionaries. At the close of last year there were eleven missionaries besides their wives, and a number of single ladies in zenana and school work. The larger number of the converts were made between 1850 and 1860.

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PAUL IN THESSALONICA. VII.

While Paul and his companions remained in Thessalonica, they continued to instruct the converts and build them up in their holy faith. There is no reason to doubt that Paul possessed (among his books and parchments) the Gospel of Matthew and perhaps those of Mark and Luke; at all events no one had more diligently sought than he had done the fullest acquaintance with the words, the works, the sufferings of Christ (Phil. iii. 8), and he would take good care to give this information to the Thessalonian Christians. From the first he must have been well aware of the probability of an early separation from them; and must have carefully considered the question how they should be taught, exhorted and admonished after his departure. He knew that Christ was well able to carry on the work which he had begun among them; he knew that the Spirit was given to abide with Christ's flock always; did he thence infer that it was not necessary to make arrangements regarding their future instruction? Or did he believe that some kind of church government was necessary? some kind of presidency? did he recognize the need of elders, pastors, teachers, deacons? This is the question before us.

In the 5th ch. of the 1st Epistle, he says (12, 13): "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." There were then at this time, some who were over them, προϊσταμενοι, presidents; over them in the Lord, chosen and advanced to this position by the Lord Jesus, who walketh in the midst of the golden candlesticks, because of their fitness to preside and teach. These laboured among the others with a view to their advancement in the Christian life; admonished them, warned them against the evils to which they were specially exposed, made known to them the word of God in its various applications, and entitled themselves to the love and confidence of the church members, by their faithful efforts in their behalf. Were these leaders selected by Paul or by the Church? Among the first converts were Jews and proselytes, persons already to some extent familiar with revealed truth in the Old Testament, and occupying thus a vantage ground over the converts that were immediately from heathenism. We readily see how such should be selected to teach others. At the same time, we know that the Spirit sometimes works very powerfully upon the minds that have been held in greatest error, and subjects them to a mighty stimulus from the very fact that they have been so conspicuously sinful and benighted. At all events, some among these Thessalonian Christians were found competent to teach their fellow believers, and the church would be glad to be guided by the judgment of Paul in choosing them for ordination. But was there any ordination? Well, we do not learn it from this epistle, but we do from other epistles of Paul. The apostle, writing to Titus, bids him ordain elders in every city in Crete, that is wherever there was a body of Christians, and instructs him as to the sort of men to be thus ordained, whom he also calls bishops. So to, in writing to Timothy, he speaks of elders and deacons as constituent elements in the church of Christ. Thus we have instructions to apostles (perhaps we should call Timothy and Titus missionaries) regarding the appointment of elders and deacons; have we any instructions to the churches regarding the same, pointing out the sort of men they should choose? We have not. In Acts vi., however, the apostles call upon the church of Jerusalem to select seven of its members to be deacons; these were set before the apostles and by them formally ordained to their special service. In 1 Cor. xii. 28, Paul says: "And God hath set some in the church, I. apostles; II. prophets; III. teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues." And in Ephesians iv. 2., "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." When the apostle touched at Miletus on his way to Jerusalem he sent for the elders of the Ephesian church (the pastors and teachers) and give them his parting instructions.

Certain irregularities in the church at Corinth led Paul to speak in a way (1, xiv.) that gives us a tolerable insight into the constitution of that church. A large number were accustomed to take part in the public services. Some spake with tongues; some prophesied; some had a revelation; others a psalm. The apostle finds no fault with this, but points out the need of order. 'Ye may all prophesy one by one, that all may learn and all may be comforted.' With this chapter is to be read the 12th, where the church is compared to a body with its many members, some having higher and some lesser functions, represented by the apostles, prophets, teachers, &c. &c. To the Hebrews this instruction is given: "Obey them that have the rule over you (leadership), and submit yourselves: for they watch for your souls as they that must give account." In 1 Peter we have an exhortation addressed to the elders: "Feed the flock of God which is among you (be shepherds to them), taking the oversight (episcopate) thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind."

Nothing therefore is more certain than that the apostles took care that the churches planted by them should have teachers, recognized and appointed for this specific work, and that it was the part of Christian piety in the flock to give heed to the instructions of these pastors. These teachers were to be over them *in the Lord*; godly men, marked out for the office by the power of the Holy Spirit resting upon them, and by their greater conformity to the example of Christ, their self-denial, wisdom and aptitude to teach. We fail to find any thing corresponding to our modern system where the entire ministry of a church devolves upon one man, the elders and deacons being ciphers so far as ministry is concerned; indeed our modern system stands in striking

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contrast to the primitive, and if we believe that the primitive was ordered by the Spirit (and what else can we believe?) our system stands in alarming contrast with that. The Spirit of God ordered matters in the apostolic churches with reference to the manifestation of himself; and we see plainly that he did not choose that the chief manifestation of himself in the ministry of the word, should be through a single teacher in each church, but through many members.

MENE, MENE, TEKEL.

The details of the destruction of Paris brought by the Mail of June 2nd, are more awful even than the reports of the previous Mail had led us to expect. With regard to the extent of the destruction of the city, we are hardly yet in a position to speak. The *Overland Mail* has twice the statement that only one-fourth of the city is standing; the *Home News* says that one-fourth has been destroyed. The first report is probably based on an inspection of a limited portion of the city. But the statement that there were 50,000 unburied dead bodies in streets and houses and cemeteries, in the last days of May, is believed to be not far from the mark. The *Times* says:

It is sufficiently distressing to picture every quarter of the great capital, which but the other day was the beauty of the world, scarred by conflagrations, torn by shells, pitted with musketry, and stained with blood. It is terrible to think that in a city "within ten hours of London" fire and sword, and instruments of destruction still more hellish, have swept from west to east, and from south to north; that most of its noble palaces are but gaunt and blackened walls, and its finest streets laid in heaps of as utter ruin as the mounds of Nineveh. The mind is overwhelmed by the mere physical spectacle of this whirlwind of blazing destruction suddenly bursting over a noble city so near us, which we knew so well, and the inhabitants of which were but yesterday our neighbours and our friends. But even this is overpowered by the awful human ruin which it expresses and reflects. Our telegrams and letters afford a still more lurid picture of human hate and fury. On both sides alike we hear of incredible acts of assassination and slaughter. Our correspondents are beggared for words to describe the scene, and exclaim that it is hell upon earth. It is nothing less. There are all the physical and all the moral accessories. Fire and brimstone, storm and tempest, torture, insult, hatred, despair, all forms of malice, murder, and destruction, have been raging in Paris during the last few days. Women forgetting their sex and their gentleness to commit assassination, to poison soldiers, to burn and to slay; little children converted into demons of destruction, and dropping petroleum into the areas of houses; soldiers in turn forgetting all distinctions of sex and age, and shooting down prisoners like vermin, now by scores and now by hundreds,—all combine to enact on civilized ground, and within the sight and hearing of their fellowmen, scenes which find a parallel only in the infernal regions imagined by prophets and poets. This is what human nature is capable of; for Frenchmen are men, and we shudder for our race. But, at all events, what hope is to be seen for France in this seething abyss? This tragedy is the end of eighty years of revolutions, of an eighty years' struggle after Liberty and Fraternity, eighty years of attempts again and again renewed to rebuild French society on a new and harmonious basis. The end is a fiercer hatred, deeper divisions, wilder passions, and more eternal distrust. The prospect is too black for France and for Europe for us to dare look forward. We have no heart at present to balance the faults and crimes of the two sides, or to assign the relative blame. We only see the worst outburst ever yet displayed of human passions; we see it at the close of fifteen centuries of Christian civilization; we see it in one of the most gifted races of the world, and we know not where to look for hope or consolation.

To the above let us add two little extracts from the letter of the *Times'* correspondent:

"Rising from the centre of the city was a dense cloud of black smoke, which rolled its huge volumes over the fair landscape and out towards the setting sun, darkening its dying rays. The contrast of its horrible blackness with the glowing tints which it subdued made it seem, for the moment, a tolerably successful attempt on the part of Tophet to put out the light of Heaven. This was the incense of the Communists to their 'Unknown God,' and the sacrifice was the Tuileries."

"All those palaces which made Paris the wonder and admiration of modern times are heaps of smouldering ruins—her finest boulevards shattered, her gardens laid waste, her gutters running with blood, and an awful pall setting down heavily over her dying agonies as she completes, in compliance with 'the inexorable logic of facts' which has formed her only religion, her own suicide."

At the close of 15 centuries of Christian civilization we see the worst outburst of human passions ever yet witnessed, says the *Times*, and adds, We know not where to look for hope or consolation. Our contemporary might well speak in this despondent manner if it had been Christian civilization that France had enjoyed for 15 centuries. But it is a fact that there is no book with which Frenchmen have hitherto been so little acquainted as with the Bible. At the close of the last century some Englishmen went all over Paris looking for a copy of the Bible in French, and could not find any. Within a few years, and especially during last year, Protestants have been very much engaged in supplying those that could read in France with the New Testament, and almost every where they found it an unknown book. If we go back a few centuries, before the rise of infidelity, we find there was a plenty of bigotry, but Bible Christianity was the thing then held in chief abhorrence. The 24th day of August 1572 was a day that might [illegible]st be classed with the 24th of May [illegible] for the scenes of carnage and destruction that the streets of Paris then witnessed; that was the great St. Bartholomew's day when the massacre of all the Protestant men, women and children in Paris and in all France, was engaged in by men of all ranks from the King downward.* This procured the honorific medal from the Pope. But they who were butchered were they who took the word of God as their guide. More than a century afterwards we find Louis XIV. endeavouring to make an atonement for his licentiousness by dragonnading the Protestants; he solemnly pledged himself that whatever miscreants trod the soil of France, no Protestants should be allowed to do it; they had to choose between the bayonet and the crucifix, unless happily they could make their escape to England, Holland or America. For the last century the war has been chiefly against the Roman Catholic clergy; the priests have not been able to keep the people from infidelity. Christian civilization indeed! they themselves have repudiated the name, and have boasted of French civilization as something much higher than Christian civilization, about which indeed they knew nothing. Within 23 years three archbishops of Paris have died by the hand of violence; archbishops and bishops of the Church of Rome are safe enough in England and in America, and it would have been well for these prelates of Paris if their lot had been cast in a Protestant country.

Accordingly we take a more hopeful view of the future of France than the *Times* does. There is something she has not tried, and that is, the Gospel. Who knows but the fires that have been preying upon that beautiful and delightsome capital, may in some sense prove fires of baptism, and that the judgment of the Lord may be recognized, and this most interesting and gifted nation may enter upon a new career under the guidance of God's truth. Heaven grant it. May we all pray earnestly for it.

A friend at home, writing on the 24th ultimo, says:

"God seems to be teaching rulers by whom they rule, and the *seven times* of bestial rule (Daniel iv.) seem closing. May it be by evoking as glorious a testimony as Nebuchadnezzar's proclamation, which may have been typical and prophetic. It is a remarkable change in their spirit when the French Legislature by a majority of 500 odd to 3, voted a public profession of their dependence on God to be held in all churches of every denomination; and their first success or complete one immediately ensued."

* The *Pall Mall's* Paris correspondent writes, May 28th: "One shell struck close to the old balcony of the Louvre, from which Charles IX. is said to have fired on the Protestants during the St. Bartholomew."

WHAT IS TRUTH?

It shall not be so among you. (Matt. xx. 26.) The mistaken ambition of the disciples pictured to them kingships, principalities, proconsular powers, like what was seen among the Gentiles; that they should be kings, and Christ King of kings. In Christ's kingdom there is no place for temporal rule of this kind; all are kings and priests unto God.

Whosoever will be chief among you let him be your servant. (27.) Pre-eminence in usefulness, in service; so that self must be excluded; the privilege of serving is to be its own reward, and this it is where there is a genuine love. The idea is not, whoever wishes for a religious reputation, and to be recognized in the church, let him be a servant; but whoever wishes to please Christ in the highest degree let him put away self, and like Christ give himself wholly to the promotion of the Church's welfare.

The Son of Man came to minister. (28.) To be a follower of Jesus is to be consecrated to the work of ministering; self set aside; more blessed to give than to receive. So that there is no more honourable name than that of servant; for it is only a son of God that can be a true servant, finding his pleasure in serving, making it his great aim to minister to the needs of others. When the Saviour sits upon his throne it is only that he may more effectually serve. God is love, and is consequently the servant of the universe, serving it day and night, opening his hand and satisfying the desire of every living thing. Men intent on their own glory, think it highly derogatory to become ministers instead of being ministered unto; and imagine that glory can only be given to God by attributing to him what they desire for themselves, power to make others serve; but in the utmost service that any creature can render to God, God is a thousand times more his servant, ministering to him all his faculties and all that contributes to their preservation and enabling him to exercise them. He giveth to all life and breath and all things; giveth; not once gave at the beginning of creation, setting the clockwork of the universe a-going; for there is no clockwork; but he giveth to all all things this moment and the next. And yet is just as free of obligation, as restful, as blessed as though there were no creature beside him living.

And to give his life a ransom for many. (28.) Jesus here speaks very plainly. Not merely is he to be delivered to men, betrayed to death, he is himself to give his life. Unless he gave it no man could take it. But why give this precious and most necessary life of his? That he might ransom men from death. Here is the atonement in words sufficiently plain for all except the 'wise men.' 'The humble shall hear thereof and be glad.'

And as he was come nigh unto Jericho. (Luke xviii. 35.) The seeming discrepancies of this account and those in Mathew and Mark, disappear if we suppose that the blind men were sitting by the wayside when Jesus entered the city, but did not obtain their opportunity till he was leaving it. The narrative in Luke is elliptical. Even in the account of Zaccheus (xix. 1, 4) Luke departs from the exact order.

Son of David. (39.) This was a recognition of him as the Messiah, and the miracle was a divine attestation of the truth of that recognition.

What wilt thou? (41.) This is illustrative of the place which the will has in conversion. It was the poor man's faith that saved him, as Jesus adds; his belief in the power and grace of Jesus, had influence on his will, awakening desire.

The half of my goods I give to the poor. (xix. 8.) The Pharisees might murmur but the poor had occasion for rejoicing that Jesus stopped with Zaccheus. What Pharisee would have done such great things for them? The great men of this world receive presents when they pass through a place, and they who receive them pay dearly for the honour; but the coming of Jesus was the signal for a shower of blessings upon the poor. Coffers that had been hermetically sealed against all demands, at once flew open and their contents went abroad into all the streets of Jericho. And so it continues to be in many a Jericho to this day.

I restore fourfold. (8.) Christian charity will do nothing without the sanction of justice. If Zaccheus had previously a lax view of obligation, he has now a most exalted view of it, and with the half of his fortune he will restore fourfold to those whom he has wronged. This was fitted to produce even a more favourable impression than his generosity to the poor. He shows the true use of the mammon of unrighteousness.

Delivered them ten pounds. (13.) He gave them each a *mina*, equivalent to about £3, a very small capital with which to go into business; a very little shop could be furnished with this. But this was part of the proof to which they were subjected.

Thy pound I have kept laid up in a napkin. (20.) He despised the small sum. Perhaps he had money of his own which he preferred to invest that the whole profit might accrue to himself. The object of the trial was to see who was devoted to the master's interest and who was not. Selfishness would manifest itself, because the master was not there, and the time of his return was uncertain, and who could tell whether he would be successful and come back with power. Well, our Lord intimates to his disciples that such an opportunity for unfaithfulness to find expression would be given. Instead of the royal posts they were looking for, there was to be much humbler work assigned them for a considerable interval, and they were to be proved as they never had been.

I feared thee because thou art an austere man. (21) Unbelief represents God as exacting; leads the mind to dwell rather on the commandments than on the promises, on his demands rather than on his free grace; the promises are as though they were not, through unbelief, and the man simply finds himself in the presence of demands and requirements, and the unbelieving heart hates these. Fear has no adequate power to overcome selfishness. We are saved by hope. The natural heart is enmity against God, the true God; its own demands are paramount and whatever conflicts with these is regarded as unjust. It seems an exorbitant and unrighteous thing that a man should be required to deny himself, resist his appetites and affections and sacrifice his own interests in order that the will of God may be done.

My money. (23.) You acknowledge that the money is mine; you complain that I reap where I have not sown; if you did not choose to add your labour to my money, at least this money was seed, and you should have put it where it would yield some fruit. The owner of the seed has right to the fruit of the seed. The unrighteousness is clearly on your part; you have cheated me out of my fruit. Again, are you my servant or not? you acknowledge me to be your master; I have then a right to your service, your labour; it is my will, not yours that must determine your duties.

Give it to him that hath ten pounds. (24.) How signally the wicked servant erred in thinking he would advantage himself by neglecting his appointed work. The servant who sought simply his master's interest was allowed to retain all his earnings and the money of the unfaithful was also made over to him, and ten cities were given him; not however until the lord had returned; till then he had nothing of his own; and the servant who lived for himself, missed every thing, and discovered too late that his master were 1,000 times more devoted to the interests of his servants than they themselves were.

ORGANIZATION.

The present age is peculiarly one of organizations. Every particular department of reform must have a society to help it along; every object which it is desired to gain, must be sought for through the medium of some sort of an organization. It almost seems as if people thought that nothing whatever could be accomplished outside of certain lines and rules of effort, which they themselves have established. We must have our temperance societies, and our Sabbath societies, and our educational societies, and our societies for the prevention of cruelty to animals, and all the host of our religious societies, and political societies without number. Christendom swarms with these benevolent organizations; while defunct societies, which have either played their part, or proved incapable of doing so, might almost be likened to the

"—autumnal leaves, that strew the brooks
In Vallambrosa."

This tendency, to accomplish results which are certainly exceedingly desirable by means of these organizations, becomes, in some places, almost alarming. We have sometimes been suspicious that the Young Men's Christian Associations, so common in England and America, were usurping that place which the Church of Christ alone should hold. Some people appear to believe, that it is next to impossible to perform any Christian work without the aid, or outside of the agency of one of these Associations. It may also be questioned whether, in some places, Sabbath Schools have not been equipped with too much machinery, and been raised to an undue prominence. We certainly do not wish to detract anything from the fair fame of Christian Associations, or Sabbath Schools, or from any of the numerous religious and moral societies, which ask for, and receive, so large a share of the charities of Christians. Yet they have become so numerous, and occupy a place so important in the Christian work of the time, that we ought to have our eyes open to the existence of any evil tendencies that may be connected with them. What then are some of the evil tendencies involved in the existence of this host of societies, and especially religious societies? Just so far as they are an expression of the faith of the Church, just to that extent, that they, by directing and superintending, can enable individuals to work more efficiently, because more systematically, (and that they frequently do this we gratefully acknowledge,) they may be valuable. But when, with their machinery of committees and officials and auxiliaries, they tend to supplant direct personal labour; individuals and individual effort begin to sink out of sight, and to lose themselves in the general work of the Society; when, as they so often are, they are the means of leading Christians to rely upon them for the accomplishment of good, rather than upon personal effort, and personal wrestling in prayer, which, after all, are the only ways in which a crying faith can assert itself, then their tendency, we think, should be guarded against. And the danger is, that the form will be exalted above the spirit, which ought to give it life; we are perhaps too ready to trust the efficiency of a cumbrous organization, instead of putting forth the God-given efficiency of a Christian life. Christianity must advance by means of direct personal contact; it is the influence of man upon man, of mind upon mind that is needed; we want personal labour. Christian sympathy finds but cold expression in the formal resolutions of a Society; it speaks better in the warm grasp of the hand, in the look of the tearful eye, in the loving tones of the individual, who feels for the sufferer. Just so, the Christian love which wins men, and draws them from the paths of sin, is manifested more perfectly, and hence more powerfully, in the words and actions of him, who from a sense of individual duty seeks the sinner, and warns him of his danger, than in the words and acts of one who goes on a similar errand as an official messenger from some benevolent society. Every Christian stands in a certain personal relation to those around him; he owes them certain duties, as a man and as a Christian. That relation cannot be transferred to a society, those duties cannot be performed by proxy; they cannot be shifted off upon a committee of a Young Men's Christian Association. If a man comes to me, and asks me what he shall do to be saved, I am false to my duty if I merely hand him a tract obtained from the appropriate society, or direct him to the "officer" chosen by some other society for the express purpose of attending to such cases. I believe in tracts; to a certain extent I believe in Young Men's Christian Associations: but I owe that man the performance of a personal duty. He needs the assistance, and the sympathy of a Christian heart; of one who speaks to him as a brother; and the performance of this duty cannot be delegated; it is personal. If any society helps me to perform that duty better, then, so far is it a good; if its tendency is to lead me to lay the duty off upon it, then so far is it an evil. We believe that many of the organizations of the present day are open to this objection; Christians find that certain societies exist to secure certain ends; what then, asks one, is the use of my working? I cannot compete with this Society; it can do, perhaps better than I, that which I desire to see done. I will therefore stand aside and do nothing.

The result, at least in such cases, which we fear are far too numerous, is a loss of personal responsibility, and hence of personal efficiency; and of all human things, personal efficiency is that which Christianity most relies upon.

But besides this tendency to diminish among Christians that vivid sense of personal responsibility for the salvation of sinful men, which they ought to cherish, we believe that the organizations of the present day are open to other objections. One we will briefly mention. They tend to centralize power. An organization, whether religious or political, cannot exist without its officers; and they must have some degree of authority. In this manner, in some cases to a greater, and others to a less degree, is power over men vested in men. In the state, this, to a certain extent is necessary; in an army to a still larger extent, it is indispensable. But the Church knows no leader but Christ, and cannot be controlled by merely human instrumentalities. The danger then, of our religious societies and organizations is to render Christians obedient to human authority; to transfer to men somewhat of that allegiance which is due to the great Head of the Church alone. This leads to Jesuitism; a system in which the individual is entirely lost sight of; or at best regarded but as a machine, controlled by the will of another. This difficulty may be experienced in matters of faith, or in matters of practice; authority may be employed to retain the individual in one place or one sphere of labour, when his individual sense of fitness and duty would lead him to some other; it may even be employed to force upon his acceptance dogmas and usages which are repugnant to him, or even contrary to his convictions of what is right. We need not go far from India, or penetrate to any distance into the history of the Church, to find instances of this very abuse. Some men have the courage to resist the imposition of this human authority; others have not. In either case, it causes friction and harm. We believe it to be contrary to the teaching of Christ, but yet a danger to which we are liable in this organizing age. If we can advantageously employ the good contained in these societies and organizations, and at the same time reject the evil, we shall be both wise and fortunate.

S. E. K.

Epitome of News.

SATURDAY, JUNE 24, 1871.

—The Engineers have completed the preliminary surveys of the proposed Railway from Nagpore, *viâ* Kamptee, through the Bundara District to Raepore, 180 miles.

—*Cape Standard*: "The Diamond-Fields have become so much a part and parcel of our colonial existence, that the large finds which are from time to time reported fail to rouse any excitement. The finds, instead of falling off, increase wonderfully. Society is organising itself at the fields, and when the Free State difficulty is settled, we shall have a community at the Vaal by no means the smallest or the least important of this colony."

—The Buenos Ayres *Standard* of April [illegible] states, that on Sunday the highest daily death rate till then, 504, was reached; and on the next day, up to two o'clock in the afternoon, five hundred deaths were reported. The *Standard* says:—"The present is the most awful crisis that Buenos Ayres has ever known. Within the last forty days ten thousand of our citizens have perished, and ten thousand more have fled from the ill-fated city. How long this dread trial may yet last it is impossible to say, but let us hope that the Almighty will look upon the misery of this Christian people and stay the arm of the Destroying Angel. Never at any moment could there be afforded a more convincing proof of the utter helplessness of mere human agency to combat an evil of such magnitude. It is now proposed by the Popular Committee to evacuate the city *en masse*. If the Governments, national and provincial, would for once act in union, and spare no pains to throw up a wooden encampment outside

the town, the measure would, doubtless, have a good effect. One suggestion made to Government is to accept the services, *pro tem*, of those medical graduates of foreign universities who have not yet obtained diplomas here. It is an absurdity to see many such men at present prohibited from practising, while many of the native doctors are said to have fled."

—The Turkish government are thinking of constructing a railway between Jedda and Mecca.

—A steamer has been despatched with rice, &c., for the Laccadive sufferers.

—A Lahore vernacular journal states that at the annual fair held in Mouza Nijaz Beg in honour of the goddess Bhadra Kali, a pilgrim tax has been imposed this year, ranging from one anna to two rupees for shopkeepers, and from two annas to Rs. 1-8 on conveyances. The writer denounces the impost as oppressive, and states that, although it only yielded some Rs. 500, complaints were common that extortions had been practised on the pilgrims, and that the sum really taken from them amounted to Rs. 15,000 or Rs. 20,000.

—*Overland Mail*, June 2nd: Paris is subdued. There were 50,000 unburied dead in the city after the barricade fights. A pestilence is dreaded.—Great political changes seem imminent. The resignation of M. Picard, General Leflô, and other French Ministers, is announced.—One estimate is that 40,000 insurgents have been killed (there are scarcely any wounded) since the entry of the Versailles troops, and 45,000 made prisoners.—The Archbishop of Paris, and, in all, sixty-four hostages were executed by the Communists. The body of the Archbishop has been recovered.—Frightful excesses on the part of the frenzied soldiers have marked the revenge on the Commune. The populace incited the troops to murder known Commune sympathisers.—Hundreds of men, women, and children have been taken and shot in the streets. Others have been beaten to death.—Nearly all the Communist leaders (except Félix Pyat and Pascal Grousset, whose fates are not known) have been taken and executed.—Some 400 insurgents entered the Prussian quarter, 100 were shot and the rest made prisoners.—The damage to Paris by shells during the bombardment and street fighting beggars description. The fires have consummated the ruin. The Tuileries and the Hôtel de Ville are totally destroyed.—The disarmament of Paris and dissolution of the National Guards of the Seine have been decreed.—A question regarding the claim of Communists to the right of asylum, has arisen. Victor Hugo has been expelled from Belgium for inviting Communists to the shelter of his house.—The National Assembly has been occupied with discussions on the fall of Metz and Sedan.

Whit Monday was observed in London as a general holiday, the new Bank Holiday Act being adopted by all mercantile houses.—Most of the journals in Canada, Nova Scotia, and New Brunswick object to the Treaty of Washington.—Pook has been committed for trial for the Eltham murder.—The inquest on Mr. Moon has closed with a verdict of wilful murder against the woman known as Flora Davey.

The attack on Belleville was made on Friday morning soon after daybreak. General Clinchant approached it from the ramparts, and General Bruat's division marched on it in front from the direction of the Rue de Paris. The troops had to attack seven barricades successively. When they had made a partial progress the insurgents, seeing defeat inevitable, offered to surrender on condition that their lives should be spared. This was refused, and the struggle continued till the military succeeded. On Saturday the movement was accomplished. General Ladmirault captured the Buttes Chaumont and Méuilmontant; General Vinoy cleared the Père la Chaise Cemetery, where the insurgents made but a poor stand. The troops of these two generals ultimately joined, and surrounded Belleville. When thus completely encircled by the military the insurgents began to surrender by thousands, and the troops seized enormous quantities of arms, powder, shells, cartridges, and incendiary materials. The Mairie of the 11th Arrondissement was the head-quarters of the Communists of Belleville, and there was much fighting about this and other points before the rebels were hemmed in on all sides. They had already, however, got cowed, and though there were very many barricades in the neighbourhood, the greater number of them were not defended. On Sunday morning, May 28, the Mairie of the 11th Arrondissement, the last rallying place of the surviving desperates, was stormed by the troops, and at two o'clock on that day the fearful work was regarded as accomplished, and for the first time for two months the noise of cannon ceased.—The city of Paris, now in the hands of the Government, is very unlike the Paris of a few months ago. Little more than one-fourth of the city—that is, of the houses and non-public buildings—is said to be still standing.—The amiable Monseigneur Darboy, Archbishop of Paris; the Venerable Abbé Deguerry, curé of the Madeleine; President Bonjean, Père Olivain, and sixty-four other hostages, were shot by the insurgents. A number of priests, including six belonging to the Convent de Picpus, thirty-nine gendarmes, and many soldiers whom the assassins had found in the convalescent wards of the hospitals, were among the number of these victims.—The Archbishop of Paris (says another correspondent) died with the serene courage of a martyr. In answer to the insult of his executioners he said, "Do not profane the word liberty; it is to us alone it belongs, for we shall die for liberty and faith." On Tuesday, the archbishop and his fellow-captives were transferred from the prison of Mazas to that of La Roquette, at which place 168 hostages were saved by the arrival of the troops. They were to have been shot at one o'clock on Sunday afternoon.

The correspondent of the *Telegraph* says that about ten nuns were assassinated at the same time as the archbishop and the other hostages.—There was one group defiling down the Rue de la Paix that was of peculiar interest, calling down even a greater amount of curses and hisses than usually accompanies their progress. It consisted of some twenty or thirty girls, well dressed and pretty, shop-women of a sewing-machine establishment, who were accused of having inveigled a company of soldiers within their doors, and, after dallying with them like Judiths, of having poisoned them all in wine. The young ladies tripped along surrounded by a cordon of guards, smiling on the crowd that was execrating them, and marching gaily to the Place Vendôme, where they probably were shot.—It appears (says one of the correspondents of the *Times*) that it was discussed by the members of the Commune whether it were preferable to burn or to blow up Paris. Mercifully, the former plan was chosen, but mines have been discovered leading from the Hôtel de Ville to the Louvre, which seem to point to an idea of finally concluding their reign with an explosion as soon as their great stronghold should become untenable.—It is calculated that upwards of 50,000 dead bodies are in the houses and cellars, among whom are many women and children.—The women are said to have been perfectly furious, and executions are constantly taking place, many of the persons shot being females.—The destruction of property in the city has been excessive, and a fourth part of Paris is said to be destroyed.

The Commune appear to have set to work in three distinct ways to accomplish their threat of destroying the capital. In the palaces and public offices which they commanded, they disposed at regular intervals sometimes bottles, sometimes pots, of petroleum. When the vessels of petroleum were arranged at proper distances, one of them would be overturned and ignited; the flames would rapidly spread, and the whole building would soon be past salvation. It was in this way that the Tuileries, the Palais Royal, the Hôtel de Ville, the palace of the Legion of Honour, and other celebrated public edifices were set in flames. This arrangement was all made in the Ministry of Marine, but the wretches engaged in the work of destruction had to fly before they could set fire to the pots of petroleum which they had planted in the most likely corridors. There was a second method adopted for the destruction of private houses. When it became necessary to retire from a particular barricade, the Guards tore to pieces the beds which formed part of the barricades; took the tow out of the beds, dipped it in petroleum, and loaded their guns with it. Then they fired the tow into the windows of the houses. It was in this way that the block of houses in the Rue Royale, facing the Madeleine, was set on fire. Still a third method: men and women were going about Paris with bottles of petroleum in their pockets, or hid about their dresses. They threw these bottles down into the ground floors of every dwelling they could get at. If there was no room for the bottle to get through, the neck of the bottle could get into certain air-holes which belong to the construction of French houses; the liquid would be poured in, and a lighted match would be sent in after it.—Maljournal, who has boasted ever since the fatal March 22, when the Party of Order was fired upon in the Rue de la Paix, that he gave the order, has met the fate which he so richly merits.

The atheistic constitution of the Commune has not been forgotten in these days of tribulation at Paris. The Parisian correspondent of the *Times* writes from Versailles, May 25—"Some years ago a French writer said, 'You will see one day of what a society without a God is capable. Paris will burn herself down with her own hands.'" Another correspondent, under the heading "A Prophetic Tomb," writes;—"Those who have visited the Panthéon in past days will remember Voltaire's marble sarcophagus, with the sculptured hand thrust through the coffin-lid, waving a torch."

A man named John Negus, a native of Godmanchester, has volunteered a most extraordinary statement to the mayor respecting the mysterious murder of John Lamb, a policeman at Huntingdon, about thirty years ago. Negus states that he saw three men carry Lamb out of a public house and throw him over the bridge into the river. The matter had so troubled Negus's mind that he cannot rest. One of the men alluded to is now living, and it is expected that he will be apprehended.

Monday, June 26.

—*Friend of India*: "The Governor of Bombay has sent to the India Office a bill for £45,000, for furniture—we believe for the new Government House at Poona. The feeling at home is said to be so strong that Sir Seymour Fitz Gerald runs some risk of being recalled."

—The Roman Catholics of Calcutta met in the Town Hall on Friday, and despatched the following telegram to Pius IX: "To the venerated Pontiff, twenty-five years on the throne, the Catholics of Calcutta, assembled at the Town-Hall in large numbers, offer their respectful congratulations, heartfelt wishes, cordial testifications of love, veneration, allegiance. Congratulatory letter sent by post."

—Dr. George Smith (late editor of the *Friend of India*) addressed the General Assembly of the Free Church of Scotland on Missions in India, May 23rd: "It seemed to him that, so far as the outward machinery,—that was, so far as the plan or policy of the foreign mission of the Free Church was concerned,—they were now perfect; and what they wanted was that blessing from above which only the grace of God could give in answer to the prayers of His people, and that abounding and increasing liberality which they were bound to display when an outwardly perfect scheme of missionary labour had thus been presented to them."

—The *Lucknow Witness*: "The atrocities committed at Paris are frequently spoken of as disgraceful to Christianity, but the truth is, Christianity has no responsibility in the case. The bloody men who have been afflicting that unhappy city, are no more Christians than the Brahmans of India or the Buddhists of China. We doubt if one Christian could be found among them. One of their generals, when being led to execution by the Versailles party, was asked if he wished a clergyman. 'Why should I?' was his reply, 'We are all athesists.' In France there is a comparatively small party of God-fearing, Bible-reading, Protestant Christians, and it is a most noteworthy fact that this party has never disgraced itself by deeds of blood or anarchy. When France accepts Jesus Christ and the Bible she will find rest, but neither infidelity nor Popery can save her. Our native friends who talk so much about an Indian nationality would do well to study the condition of France. The coming nations of the world will all be Bible-reading nations. It is folly to fight against inexorable laws, and history shows that God rejects those who reject Him as if by what is usually called 'a law of nature.' The Gospel was offered to India and England about the same time. The one accepted and the other rejected it, and forthwith the law began to work out its course. It is so in every land and every age."

—*Times of India*: "It is, we think, high time to consider whether some general subscription for the relief of *all* the Persian population should not be promoted throughout India, but in this presidency more especially. Indeed, had commercial affairs been prosperous, we doubt not that one or two shiploads of grain would have been sent from here to Bunder Abbas, and Bushire, before the setting in of the monsoon. As it is, that method of relief, the only effectual one, could still be adopted, though at increased cost."

—The *Bombay Gazette* regrets to hear that Government are talking of adding a wing to the Colaba Lunatic Asylum, instead of building a new one. The Asylum pays the Municipality Rs. 2,400 a year for water!

—A friend just returned from France has shown to the *Jubulpur Chronicle* a bronze coin said to have been made out of the metal of the Colonne Vendome. The obverse represents the ex-Emperor's head surmounted with a Prussian helmet, with the following inscription—*Napoleon III. le misérable,—parjure et traître.* On the reverse is a vampire with the words *Vampire de la France. Paris, 2nd Décembre* 1851. *Sédan, 2nd Septembre* 1870.

—Fall of rain up to last Saturday 13 inches, in the Fort.

—*Bombay Gazette* Correspondent: "The Pantheon was to have been blown up, but the promptitude of some marines in the attacking force saved the building by cutting the wire which led to the store of powder beneath. Notre Dame was also to have been reduced to ashes. The seats and *prie-dieus* had all been smeared with petroleum and piled up, but, either from sudden remorse, or in the hurry of attack, the guards had forgotten to apply the light, and the venerable pile was saved.

"Some months ago, when the French were being defeated right and left, and their armies taken prisoners, there happened to be one day some conversation in a high German circle at Versailles on the French character. Bismarck was present. One of the company quoted Voltaire's famous *mot* about the Frenchman being half tiger and half monkey. 'Ah,' observed Bismarck, 'but that was some time ago. The Frenchman is quite different now. The tiger has died of the mange, and only the monkey survives.' That coarse but pungent commentary showed how completely people were unprepared for what was coming. For the last fortnight the Frenchman has been all tiger, and the Frenchwoman a mate well worthy of her savage lord."

—*Times of India*:—"The Rev. Father Pierre, in a letter addressed to a Madras contemporary, proposes an ingenious plan for the disestablishment of Hindoo temples. He proposes that, as the common rate of interest in India is 12 per cent., the Government should capitalise their annual grants to pagodas at that rate, and pay over the capital sum. He argues that the managers of the temples would be glad of such an arrangement; while the Government, being able to borrow at a low rate of interest, would save more than half what is now paid every year, besides 'delivering itself entirely from participation in the shameful worship of idols.' The plan is well worthy of consideration as a measure of economy."

—We regret to learn from the *Englishman* that the negotiations made from the Chittagong side for the release of Mary Winchester, the young girl who was carried off from Monierkhall by the Looshais, have been unsuccessful.

—Be the next Governor of Madras who he may, the *Mail* hopes "he will be a man whose soul doth not abhor neem, portia, or poinciana *trees*, for the Municipal Commissioners have, in deference to his Lordship's distaste for the casuarina, just uprooted the many trees of that class that Colonel Denison planted so carefully around the Island, and supplied their place with saplings of the other trees above-mentioned."

—Dombrowski died in the bedroom of the Hotel de Ville formerly occupied by Mdlle. Haussmann. The day after his escape from La Muette he received three rifle shots at a barricade.

Tuesday, June 27.

—The Mohurrum rioters are to be tried at Bareilly, July 17.

—*Times of India*:—"We hear that a clerk, by name Jacinto D'Miranda, employed in the High Court, Bombay, and living at Salsette, has been arrested by the Tanna Police on a charge of having murdered his wife on the 3rd instant."

—The Municipal Commissioner has been defeated in his attempt to hinder Mr. Chubildas Lulloobhoy from rebuilding a range of shops that had been destroyed by fire. The High Court have decided against him, and in favour of the Plaintiff, who was backed by Mr. Austey.

—About Rs. 40,000 has been subscribed to the Persian Famine Fund, chiefly by Parsees.

—The P. & O. Str. *Behar* arrived from China yesterday with her piston rod broken.

Indian Mirror:—"One of the great evils attendant on standing armies is the encouragement indirectly given by the State on a prodigious scale to prostitution. A large number of common soldiers are doomed by martial, albeit Christian, law to celibacy, and are strictly forbidden to marry. This is, however, acknowledged to be a hardship, and in the plenitude of benevolence and paternal solicitude Christian governments have not neglected to make ample provisions so as to compensate for the want of wives. The revenue of the country being small or insufficient, the vast majority of common soldiers, it is said, cannot be provided with wives; they must deny themselves the expensive luxury of married life. To make amends for such cruel legislation, it has been graciously ordained that these soldiers may freely enjoy the company of prostitutes, if not of wives. But the enlightened and generous governments of the nineteenth century do not stop here. They build a number of decent and comfortable houses close to military barracks for the accommodation of resident prostitutes, in order that the soldier may have always the means of carnal indulgence at his door. Even this is not enough. The women of easy virtue may be afflicted with syphilis, and may therefore spread the disease amongst the soldiers. That would be a dire calamity indeed! Hence the profoundest wisdom is called into service, and the utmost legislative ingenuity is put forth to render prostitution innocuous. Harlotry is declared to be a trade; those who carry it on are duly licensed and authorized to do so, and are forbidden under pain of penalty to injure public health,—no matter how they injure public morals. They are only licensed to sell their virtue; but they cannot dishonestly sell disease and misery. Should they venture to do so they must be fined. They are periodically made over to the State Surgeon for inspection and examination, and if 'genuine and sound' are declared 'fit for use;' if not the damaged articles are carefully repaired in what are called 'Lock Hospitals' and then passed into the market with the label 'warranted genuine,' for the satisfaction and safety of customers. The result is that the sturdy sons of Mars feel truly thankful to the Government they serve for these excellent arrangements, which give them all the pleasures of dissipation and voluptuousness without rendering them in the least liable to disease, wretchedness and death, and thus enable them to run unrestrained in a wild and fearless career of sensuality. Who will not thank Government for such a boon? We have briefly told the origin and nature of what is decently called in refined society the 'Contagious Diseases' Act,' but which ought to be styled 'The Harlotry License Act.'

Wednesday, June 28.

—Worse and worse. The steamer with the incoming Mails did not leave Aden till yesterday, 1 A.M.

—The *late fee* on Overland letters is reduced to 4 annas, on other letters to 2 annas.

—The *Times of India* has heard the *Collingwood* described as "a slow, lumbering beast of a cargo-boat, under-powered and undermanned," though described in the advertisement as "the fine, new, first-class, full-powered steamer *Collingwood*."

—*Poona Observer*: "On Friday morning, at about 8 o'clock, another terrible accident occurred at the River Neera, at Sherwell, and twenty-five persons lost their lives by drowning. The ferry-boat was loaded with about fifty persons from the Sattara side, and sunk on reaching the middle of the river. This is attributable to the ferry-boat being very heavily laden, and the hemp rope, attached to the ferry boat being very loose, thereby causing the boat to sink. About twenty-five men, who knew how to swim, saved themselves, and the helpless women and children were drowned."

—*Ceylon Observer* on the Christian Vernacular Education Society: "Commenced years ago in Kandy, as a Tract Society, under the management of one of the most remarkable men of our time, Mr., now, and most worthily, Dr. John Murdoch, it developed from a mere publishing institution into an agency for teaching the young to read the publications it also issued, and though this new part of its duty has not been actively undertaken in Ceylon, where many Vernacular Schools exist, it has by its excellent school-books given immense help to the cause of education in the island. In India it has done more: Dr. Murdoch, who like Dr. Watts' sun, 'never tires nor stops to rest, as round the world he goes,' has branch Societies all over the continent, which he vivifies by his appearance every year, and every year makes some fresh inroad on native ignorance and European indifference."

—*Globe*, June 2nd: "A certain class of the Parisian population was abandoned to a license of feeling and of thinking, which it is not easy for sober-minded people to realize. The pictorial brutalities exposed for sale in the low quarters of the city would disgrace the private portfolios of a Chinese mandarin. The plays written for the masses, and performed at cheap theatres, went in indecency beyond anything ever suggested by our own restoration dramatists. Add to this that the Parisian of the order to which we refer swallowed his portion of nastiness constantly. He took it in his books, in his songs, in his casinos, in hideous travesties of sacred writings. He deliberately debauched and stifled every instinct of courage or of self-respect which might have been born with him. He joined clubs where assassination was preached as a holy doctrine, and the profanation of churches by systematic abominations was a projected feature of a revolution. We have seen the consequences of such a training. When the national enemy was at the gates of Paris, the defiant Red, who believes neither in God, in king, or in law, could never be got to come out under fire. The despised 'pagans,' the religious Breton Mobiles, had to do the work, while the braves of Belleville saved their skins, and cursed and gasconaded from morning until night. We may stop in our account of them here. The picture has been brought into sufficient light for our purpose.

"London is not without its *Père Duchesne*. We have, indeed, a whole journalistic family of the Duchesne connection. We have every week published a paper in which Christianity is made the subject of the vilest buffoonery, and in whose advertising columns there are outspoken revelations of abysses in infamy to which we do not care to refer more distinctly. This paper is almost an institution, and boasts of an enormous horde of patrons and subscribers. The Queen and the Government are attacked in the language of the gutters and the stews by the writers in this notorious journal; and we can only surmise as to the effect of the inveterate diatribes—which deal in epithets of a revolting and polluting origin, with all the freedom and independence which marked the Parisian production to which we have compared the native periodical—upon those who feast on the garbage, constantly enough to render its supply a most successful commercial speculation. It is a mistake to suppose that the useful society which is attempting the purgation of Holywell-street can do everything. We could point to enterprises which appear to have a prescriptive right to defy the law by propagating prints and pamphlets of a pestilent description. Then on Sunday afternoons there are batches of Tom Paine's disciples abroad, in order to prevent weaker people from falling into the errors of credulity in a future state. These gentry wear bags full of polemical pamphlets hung round their necks, and distribute them with an eager enthusiasm. In the same employ may be seen at every Hyde-park or other gathering a party of raffians in college caps and gowns, reciting a mock litany and declaiming left-handed prayers reeking with gross profanity. The blackguards are never interfered with, and afford a strange and suggestive commentary upon the proceedings of the 'citizen' reformers who are spouting Communism and universal freedom in the neighbourhood. The parasites are indicative of the animal."

Thursday, June 29.

—The whole amount, 100 millions Stg., of the new French loan has been subscribed. About £400,000 in Bombay.

—The *Deccan Herald* hears that Mr. Ardaseer Hormasjee Wadia has set aside the sum of Rs. ,000 for baptizing (*sic*) such of the Parsee youths of Persia who have not undergone the ceremony of the "sacred thread." The same paper has also heard from an authentic source that Mr. Ardaseer Hormasjee is going to send the sum of Rs. ,000 to Persia through Government in order to repair the walls of the Fire Temple which are now in a dilapidated condition.

What has Government to do with such commissions? It seems strange that this large sum should be sent to repair the walls of a Fire-temple when the worshippers are dying of hunger. Yet the Parsees deny that they are idolaters.

—The Municipality of Bombay pay Rs. ,000 a year rent for their offices.

—The Supreme Government have recognized Syud Toorkee as Ruler of Muscat.

—A correspondent of the *Times of India* says: "Of all the nations of the earth the Hindus are the only people who have been found all along to be mild, quiet, and peaceful. If an impartial inquiry be instituted as to the cause of this remarkable trait in Hindu character, it is to be found in the system of their religion. Its laws, precepts, and institutions, have effectually made the Hindu a harmless member of human society. Examine the records of history, and you will see my position verified."

So far as we have examined them they tell a

different story. Look at the history of the Marathis for instance. What is the Ramayana but a book of wars? The Hindoos have been long subject to foreign races, and they have not had much opportunity of cultivating a belligerent spirit.

—Lieut. Meade has been imprisoned at Malta 15 days for riding through a procession which was conveying the Viaticum. Here is a specimen of the testimony: "Raffaele Vassallo deposed, that he is a policeman, stationed at Birchircara, where at about ten o'clock at night on the 22nd May he saw issuing from the church the Viaticum, attended by the bellman; all of a sudden the bell ceased ringing, whereupon with Francesco Micallef, another local policeman, in company, he ran off in the direction of the procession to see what had happened. On reaching the priest who conducted it, the witness found him between Piazza Sant' Elena and Strada Santa Elena, behind a door, with God in his hand, and further on the three gentlemen on horseback, now at the bar accused of obstructing the procession: the shortest of three (indicating Lieut. Meade), lying on the road, as was his horse; he was striking out at the people, who, in turn were striking him, but the other two gentlemen were standing still and quiet."

With God in his hand! What is there worse in heathenism?

—*Star of India:* "In some parts of England manufactories are worked on the co-operative principle, that is to say, all the workmen share in the profits. In other parts the continued occurrence of strikes is forcing the employers of labour to come to some terms different from the mere wages agreement. The men are being admitted to a share of the profits of the factory. This solution of the difficulty is also being admitted in some parts of the Continent, and is advocated by the greatest statistician in Prussia, a Government officer. It would be absurd to suppose that an equal division of property would be other than an injury to both capitalist and workman, but it is certain that some stop will be put to the accumulation of those enormous fortunes entirely by the help of a few thousand labourers, who never can themselves make the smallest accumulation, whatever may be their energy or integrity. It is a question worthy of consideration whether such men have not a right to share in the huge fortunes which their labour has contributed so much to make."

We believe they have.

Friday, June 30.

—From Dhorajee, Kattyawar, a correspondent of the *Times of India* gives an account of the murder of a Native gentleman and his servant, and the plunder of his house by a gang of burglars, who severely wounded the old man's two sons and maltreated the women. This was in the village of Jumnawur; the villagers, 300 able-bodied men, remained in their houses in terror, while the dacoits, a dozen in number, did their work and went off.

—Hongkong telegram, June 28: "The Americans have attacked and taken the Kanghoa Forts, which fired on them. The American loss is three killed and six wounded. The Coreans lost 240 men, and many were wounded."

—Deaths last week, 296.

—The *Kattiawar Summachar* gives two instances in which Hindoo widows have lately become mothers.

—The German losses turn out to have been in killed, wounded, and missing, 47,662, viz., 1,167 officers and 15,224 men killed, 1,838 officers and 27,417 men wounded, and 16 officers and 2,000 men missing.

Miscellany.

—Lecture on Positivism, reported in the *Record:*

"The Rev. W. Jackson then proceeded with his lecture, which was, necessarily, very abstruse in many respects. Generally, he described Positivism as the most negative system the world ever saw, for it denied that a human being had any knowledge outside the positive sciences. A lucid resumé of the life of Comte, and a description of his Communistic Sociology, formed the portions of the lecture most susceptible of intelligible abridgment. The lecturer depicted Comte as a boy, delicate and fractious, disliked by his masters, turned out of the Polytechnique, and repudiated by his great socialist teacher, St. Simon. His family relations were not happy, least of all his marriage. He had a real fit of rampant insanity, and after release from an asylum had nearly drowned himself in the Seine. His wife found him intolerable, and left her home. Mr. Mill speaks of her respect for him;—it was oddly testified after his death, for she pleaded in law that he was a madman, an atheist, and immoral; repudiated his will, and seized the consecrated relics of his dwelling. He formed a passion, described by the lecturer as a 'frantic adoration of the lonely wife of a convict, absent in the galleys.' Mad from disease, and perhaps from conceit, the lecturer trusts Comte was not immoral. 'His letters are against it, the lady's face is against it, and, above all, there is against it the lasting effect upon himself. After a year's happiness to Comte, she died and left him, as he thoroughly supposed, an enlightened and a religious man. Poor Comte! His sweeter life was buried with the dead, who to him could never rise again. His religion was no more than a funereal cult; a veil thrown over it, no hope, no thought of reunion! The episode of Clotilde was, in itself, one of those touches of nature which make the whole world kin; the brief, bright, and long sad experience the solitary had of his heart; the love, the loss, the unforgetting sorrow! But, did it not prove, beyond the force of reclamation to disprove, that Comte's system ends, at last, in what is commonly called materialism? its faith (or negation of faith) being in effect this, that we look for entire human dissolution coincident with bodily death... Of course, he had no foresight of anything worse than an immediate realization of his crowning ideas—sociality, fraternity, Positivism. Europe split into small states; women made incapable of property, but held objects of religious worship: men worked on a communistic principle; an oligarchy of rich; a spirituality of Positive believers, with a supreme infallible pontiff at their head; *Paris the seat of infallibility and of order.* Clotilde had shown Comte a principle antagonistic to, and predominating over, all egoism; altruism was to burn out of men all selfish aims, nay, the ordinary feelings of a man! A rigorous rule of life was to aid, and a religion without a God to enforce, this new law. Two hours a day, divided into three private services, were to be spent in the adoration of *Humanity under the form of a living or dead woman.* The image of the fair idol, dress, posture, everything was to be brought distinctly to mind; and the whole soul to be prostrated in her honour. Comte, it has been said, gave woman everything except justice. There is a grave moral in this tale. Theology was extinguished; *but the desire to worship burned on*—a fire unquenchable. Is that desire, or is it not a broad reality, an inalienable truth of our nature? Comte accepted it for himself, and not for himself alone, but for our whole human race.....The most notable fact and greatest surprise of all is, that Comte's prayer without petition, his passionate self-mesmerising adoration, his religion without a God should have taken any hold on men. No one can transfer to others his private sorrow or his private joy; it is hard for a man to get his thought understood, harder still to make common pasture of his heart. But Comte devised extraordinary propagandist expedients; those who consider his developments mere madness, should explain why sane people have accepted them. Comte set no value on Protestantism in any shape. The religion of his own country he carried back to mediæval forms, and then travestied it. There were many festivals, a calendar of saints, nine sacraments, and a horrible caricature of the Christian Trinity. This idea crowned his sociology, which I need hardly say was communistic socialism, enfolding (as socialism always must enfold) and scarcely veiling the most iron of despotisms, both temporal and spiritual. His mind delighted in contemplating a synthesis of the great Fetish, Earth, with the great Being, Humanity; which last somehow assumes on occasion a feminine gender..... Sociality, for the supposed law of which final development Comte worshipped humanity and Clotilde—but disowned immortality and God."

—Rev. Wm. Warren, in the *Advance*:

"A thorough knowledge of historical science reveals the fact that comparatively few of the theories once claimed to stand on a scientific basis, have survived the test of time. Most of the hypotheses that have been started in the past by adventurers and enthusiasts, have gone into forgetfulness, with scarcely a record to survive them. I will not encumber your columns with references to the many that stand in the catalogue of deceased or obsolete sciences. Enough will recur to the recollection of those used to this form of thinking, to illustrate the fact. Especially is this likely to be true in periods of great excitement and ambition with regard to scientific research. There is an emulation of knowledge; men aspire to reputation and notoriety in their particular fields of thought; and hence are prone to be precipitate in their conclusions; leap hastily to results, and thus foreclose investigation and profounder researches. The result is a new science, or a new development of some older science, and, of consequence, the overthrow of established convictions, and a sudden revolution in some field of thought, which takes time as well as thought to set right again.

There is, too, in the minds of such as are in the heat of search for discovery, a tendency to *credulity* in their way. They are in a state of anticipation and expectancy, are in a condition of mind that prepares them to believe upon the slightest evidence. They become delirious in the consciousness of being discoverers in new tracts of thought. Their susceptibleness and enthusiasm betray them. And there is an excitement in what strikes the mind as fresh and new. It is so in literature: it is so in public discourse, in flights of oratory and eloquence, and even in calm conversation. The original remark, the splendid turn or sudden flash of thought thrills the speaker and the assembly. It is natural that it should be so; it accords with the laws of mind. The new is always vivid and thrilling as contrasted with the old and the naturalized in thought!

The same principle holds in science. Discoveries, whether real or imaginary, intoxicate the mind. They seem to be self-evidenced, and come with all the apparent credentials of truth. Court is paid to them; the honoured place, given always to the stranger or the distinguished, is accorded them. And what follows? The old must give place to the new; established ideas must go into the place of rubbish, or be regarded at best as of questionable utility. No matter whether these displaced thoughts are those that relate to God and his works, or to man and his works, they must give place to the new and startling.

There is thus a predisposition to arrogance and assumption in science; or in those who make science a speciality. I have often marvelled at the positiveness of such, at their credulity; yes, at the faith of unbelief, and the ease with which the oldest scepticism can receive any thing that is in its own favour, as against the adamantine truths of God.

I write this, not to discourage scientific investigation and study, but rather to encourage patience, and the earnest study of God's handiwork. The student, endowed of the Creator to be a discoverer in the field of science, can afford to wait. He has no need to make haste. It is well-ripened thought that rewards the toil. Such have need of large respect and reverence, not only for the patient thinking that has preceded them, but for the truth itself as unchangeable in its nature, and indestructible in its essence."

—The Moabite Stone; by Alexander Young, in the *Advance*:

"The genuineness of the inscription is placed beyond a doubt by the investigations of competent Hebraists. There is probably no living scholar capable of composing it, for the accurate knowledge of the history and geography of Moab which it displays is combined with a perfect mastery of the old Hebrew writing. Rivalling in the purity of its style the earliest parts of the Old Testament, where indeed its whole vocabulary may be found, it unfolds also certain shades of meaning of words and phrases therein used, which illustrate with new and vivid significance the lexicography of the Biblical narrative.

Not less valuable is this monument to the student of paleography. It is older by centuries than the sarcophagus of Eshmunazar, King of Sidon, the most ancient inscription of any length hitherto known, which takes us back six hundred years before Christ. It shows us the original forms of the ancient alphabet, the earliest Phœnician characters referred to by Herodotus as having been brought by Cadmus into Greece, and which were used before 700 B. C. by all the races of Western Asia. From these letters, then fresh and bright in the youth of historic man, the Greek, Roman, and all European alphabets are derived. This inscription settles the vexed question as to the number of letters in the original Semitic alphabet, and confirms the opinion derived from the alphabetical Psalms in opposition to the paleographists who maintained that there were only sixteen, the other six having been subsequently added.

The theological bearings of the Moabite Stone are highly interesting and important. This piece of black basalt commemorates the achievements of

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King Mesha, the Moabite monarch who fought against Jehoram and Jehoshaphat. He tells us on this triumphal marble that he took from the captured Nebo the vessels of Jehovah, and dedicated them to Chemosh, his own national deity. The mention of the word Jehovah is curious, as showing the early period when this name which, from an erroneous interpretation of a passage in Leviticus, was at a later day forbidden to be pronounced except by priests in the temple, was in such common use among the Hebrews that the heathen took it as the characteristic name of the Jewish national deity. Whether the vessels above-mentioned were instruments of sacrificial service taken from the sanctuaries of that kind of worship, in opposition to the law forbidding such rites, is a question of considerable theological importance about which the critics are in controversy.

The triumphal tablet of King Mesha supplies also curious information which harmonizes seeming discrepancies in the Biblical account of the relations subsisting between the Israelites and the children of Moab. That record has always been regarded as broken and discontinuous, but this monument furnishes the supplementary facts that attests its historic truth. Thus the inscription characterizes the subjugation of Moab by Omri as a new and great outrage, but the Bible records only the ruthless irruption of King David who brought the land under subjection from which it was rescued by Mesha on the death of Ahab. The long period of freedom which, according to this stone, was enjoyed by the Moabites after the death of David is in accord with the statement in 1 Kings xi. of the relations of Solomon with Moab, who married Moabitish wives, and even went so far as to worship Chemosh in a temple which he built for him on the Mount of Olives. 'What more probable,' says a recent critic, 'than that through his wives, Solomon was induced to relax the bondage of Moab?'

In brief, this inscription not only depicts the wars between Israel and Moab, so vividly pictured in the Old Testament, but also strikingly illustrates the historical, geographical, and religious relations of these kingdoms. There are few occurrences more remarkable even in this age of surprises than the manner in which the Moabite Stone has been awakened from the sleep of nearly three thousand years, to unfold the secrets of language and of history, and to confirm by its emphatic testimony the essential accuracy of the Book of Books."

—Rev. R. L. Collier, on the Social Evil:

"The first thing to settle is this, that chastity is the primal condition of physical, intellectual, and moral health,—the basis, the foundation-stone, nay, the very ground in which the foundation-stone of society is laid, and wide-spread ignorance of this truth is the chief, certainly the most insinuating, cause of unchastity. I include in this assertion not only the more fortunate of birth and condition, but those who live on the very border line of animalism. Social purity is possible and best for every human being, and every young man, as well as young woman, should be trained in this philosophy, which should be made not only plausible, but demonstrated by the sanctions of science and the observations of mankind. It is a monstrously low conception of our nature to hold that the race itself and its propagation are the result of these lower appetites of man. Marriage is born of love above the plane of lust, and desire is the immaculate child of love, not love of desire. We find these passions so strong in many because they are cultivated and fostered, rather than curbed and checked.

"And what do our youth know of these things, and how do they know them? The parents are mawkishly silent and falsely modest. The boys and girls, for the most part, grow up with no knowledge, save the vicious sort, picked up at school or on the streets. The pulpits and Sunday school teachers ignore the evil, and so our children are left to obscene publications, which purport to be written in the interest of purity, but usually tend to vice. So that I insist that ignorance on this subject is the main suggestor and cause of social sin. Our physicians could do a better service for reform than any class of our professional or public citizens by writing well-worded tracts on this subject, and insisting, in their intercourse with youth, upon absolute purity as the only standard, and in every way as tending to physical development, intellectual vigour, and moral integrity."

—Miss Falkner, of the Free Church Zenana Mission, Calcutta, writes:

"Another pupil, a girl of 16, who went on a visit to her husband's family in one of the villages out of Calcutta, took with her her work, books, and a Bible. It will give you some idea of the ignorance and prejudice in some parts, when you hear that the mother-in-law was so furious at this, that she returned the books with a threat that the girl should be put to the most menial services if she ever attempted to read while staying there. This is one case which proves the unhappiness of early marriages. The girl is of a high Brahmin family, and was married when an infant; she is clever and gentle, and of an amiable disposition. As she grew older the idea of going to her husband's house was greatly dreaded—nothing could persuade her to join him, till some months ago she was sent by force. Her fears were realized. She was treated with much unkindness, and even cruelty, closely watched that she might have no communication with her own relatives. And now after nine months of what I may call imprisonment, her family have managed to get her away by stealth. Her mother feels that she can never permit her again to return to her husband. Her future must thus be very dreary, a life-long widowhood."

Miss Hubbard, of the same, says:

"If the condition of the Hindu girl and Hindu wife excites sympathy, that of the Hindu widow much more, and most of all, the young amongst them. If the loyalty which the suttee demanded has ceased to exist, the torture continues in another form; that of a slow living death. She is looked down upon as one who has sinned against Heaven, and received her just punishment. She is cut off from the simplest enjoyments, her apparel is of the commonest kind, food coarse and little, fasts many, on which, if she were dying, a drop of water would be denied her; if she has no father, or not a wealthy one, she sinks into a mere servant in her father-in-law's or any other relation's house, and the treatment received here, perhaps drives her to run away anywhere."

Of Kurbán Ali, a Mahomedan, who was baptized last year, the Report says:

"It is about sixteen years since his attention was first drawn to Christianity. While residing at Patna, a faqir presented him with a MS. copy of the Persian work, *Mirat-ul-quds* (the Mirror of Holiness), one of the books drawn up at the request of the Emperor Akbar by Jerome Xavier, nephew of the famous Francis Xavier. The work is very defective as an exposition of Christian truth, and contains much very questionable legendary matter; but it had the effect of awakening a measure of interest in the mind of Kurban Ali. That interest was greatly deepened by the perusal of the Bible, and by intercourse with several Christian friends, among whom he mentions particularly Mr. Macfarlane, of the Church of Scotland's Mission at Gaya. He afterwards came in contact with our Scripture-reader, Hajji Khan; and his impressions having ripened into full conviction—we trust, conversion—he was baptized. He had been a kind of merchant; but he found it very difficult to continue his business after his baptism. We required a catechist, as a young man, Selim-ud-din, who had been employed in that capacity had betaken himself to secular work some months ago; and his place was well supplied by Kurban Ali. He is diligent in visiting Muhammadan houses; and we are thankful to have his services among an important section of the community whom our schools attract far less than they do the Hindus."

TELEGRAPHIC NEWS.

London, June 22nd: The Chinese Circular has been presented to Parliament. It is considered to apply almost exclusively to Roman Catholics.

24th: In the House of Commons, last night, Sir George Jenkinson moved for an inquiry into a Railway communication between the Mediterranean and the Persian Gulf.—Mr. Grant Duff consented to the motion and said, that if the political, financial, and physical difficulties were overcome, it would prove advantageous to England.—Mr. Cave demanded that the inquiry should include all lines between Europe and India.—Sir Charles Wingfield said that the Euphrates line could not compete with the Egyptian route, nor would it enable us to outflank an invader of India, but that it would be of advantage to have a second route to India.—The motion for the appointment of a Committee was carried by 86 against 10 votes.—Immediately on the Duke of Argyll's Bill receiving the Royal assent, the House of Commons will be asked to reconsider the bonus question, on the ground of the claims by Indian officers and those of non-purchase corps being indentical.—Before the Indian Finance Committee, Mr. Steward-Rejed (*sic*) [Mr. H. Stewart Reid, Junior Member, Board of Revenue, N. W. P.] has been examined on the land settlement in the North-Western Provinces. His evidence was identical with that of previous witnesses.—Dr. Wilson testified to the growing consumption of opium by the people of Western India. He advocated a license duty as a check, because he feared that the excessive cultivation of opium in the Malwa district might cause famine.—Sir Henry Anderson has been examined on the revenue from stamps and the postal service. He stated that the latter promised to become productive.

25th: The Spanish Ministry has resigned.

Versailles, 25th: The official journal of to-day announces the issue of the new loan, bearing interest at 5 per cent. (*sic*), the issue price being 82·50. The subscription opens on the 27th instant, but will be closed so soon as the amount shall have been subscribed, but without power to be kept open after the 30th inst.

London, 26th: Sir Henry Ernest Bulwer has been appointed Governor of Lebuan.—The fortnightly China service of the *Messageries Maritimes* recommences in July.—National candidates have been elected for Meath and Westmeath.

Paris, 27th: There have been a great number of subscriptions to the new French Loan. A combination of stockbrokers has subscribed more than half the amount.—M. Gambetta has arrived in Paris and has accepted the candidature of that city.

28th: It is reported that the French Loan has been fully subscribed. The subscriptions have been closed.—The French Loan is now quoted at a premium of two francs.—The subscriptions exceeded five milliards francs. In Paris alone, 2,700 millions were subscribed.

London, 28th: The German troops in France have been united under General von Manteuffel as Commander.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 24th:*

From Southampton.—Major Minchins; Mr. Mutten; Mr. Hodges; Mr. Eve; Mr. Killeen; Mr. Tillyer; Mr. Lowther; Mr. Nesbit; Mr. Ashton; Mr. Fellows; Mr. Muir; Mr. Reid; Mr. McColl, and Mr. Dymott.

From Brindisi.—Mr. Froude; Mr. Zeller, and Mr. Layborne.

From Suez.—Dr. J. Pire.

Per Str. *Cashmere, vid* Canal, 29th:

From London.—Dr. and Mrs. W. B. Bell; Capt. and Mrs. Worthy; Mrs. Sinclair; Mrs. Avern; Capt. Jarrett; Mr. Pratt; Mr. Leckie; Mr. Corsac; Mr. Sinclair, and Mr. Gorman.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra, 27th:*

For Brindisi.—Mr. D. E. Owen; Archdeacon C. H. Leigh-Lynn; Mr. and Mrs. Vix; Mr. Westlake; Captain Barnard; Captain Daubeny; Mr. Hickman; Mr. J. C. Bushby; Mrs. Darrah; Mr. Cooper, and Mr. G. P. Forwood.

For Southampton.—Mr. Henry Caroll; Mr. Charles Turnbull; Mr. H. W. Abbott; Miss Skipton; General Beale's European female servant; Mr. J. Bukler; Mr. and Mrs. Avern; Mr. and Mrs. John Lewis and 2 children; Mr. and Mrs. J. J. Fenton and 2 children; Mrs. Briscoe and child; Mr. George Batt; Mr. Hewott; Mr. R. D. Anderson; Lieut. J. W. Bernard; Mr. J. Brien; Mr. C. S. Pine; Mr. and Mrs. Howell and child.

For Aden.—Mrs. Blumenweiss.

For Suez.—Mr. Windle.

DOMESTIC OCCURRENCES.

DEATHS.

RAWLE—June 22nd, at Dharwar, of fever, Eliza Jane Horsburgh, the beloved wife of Lieut. Henry John Rawle, Royal Artillery, aged 23.

AXFORD—June 23rd, at Ahmednuggur, the beloved wife of Mr. W. Axford, Jailor, aged 39 years.

ELLIS—June 25th, at Mazagon, of apoplexy, F. M. Ellis, Esq., Opium Inspector, aged 48 years, deeply regretted.

CHISLETT—June 27th, at Byculla, New Foras Road, Ruth Maud, the beloved daughter of Mr. T. D. Chislett, Inspector of Bombay Police, aged 13 months.

COOPER—June 28th, at Byculla, Francis F. Cooper, late Chief Steward P. and O. Company's Service, and Proprietor of the FitzGerald Hotel, aged 41.

Advertisements.

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6 P.M., at 5 Clare Road, Byculla.

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